MR. *SPROUTT*'S

FUNERAL DISCOURSE

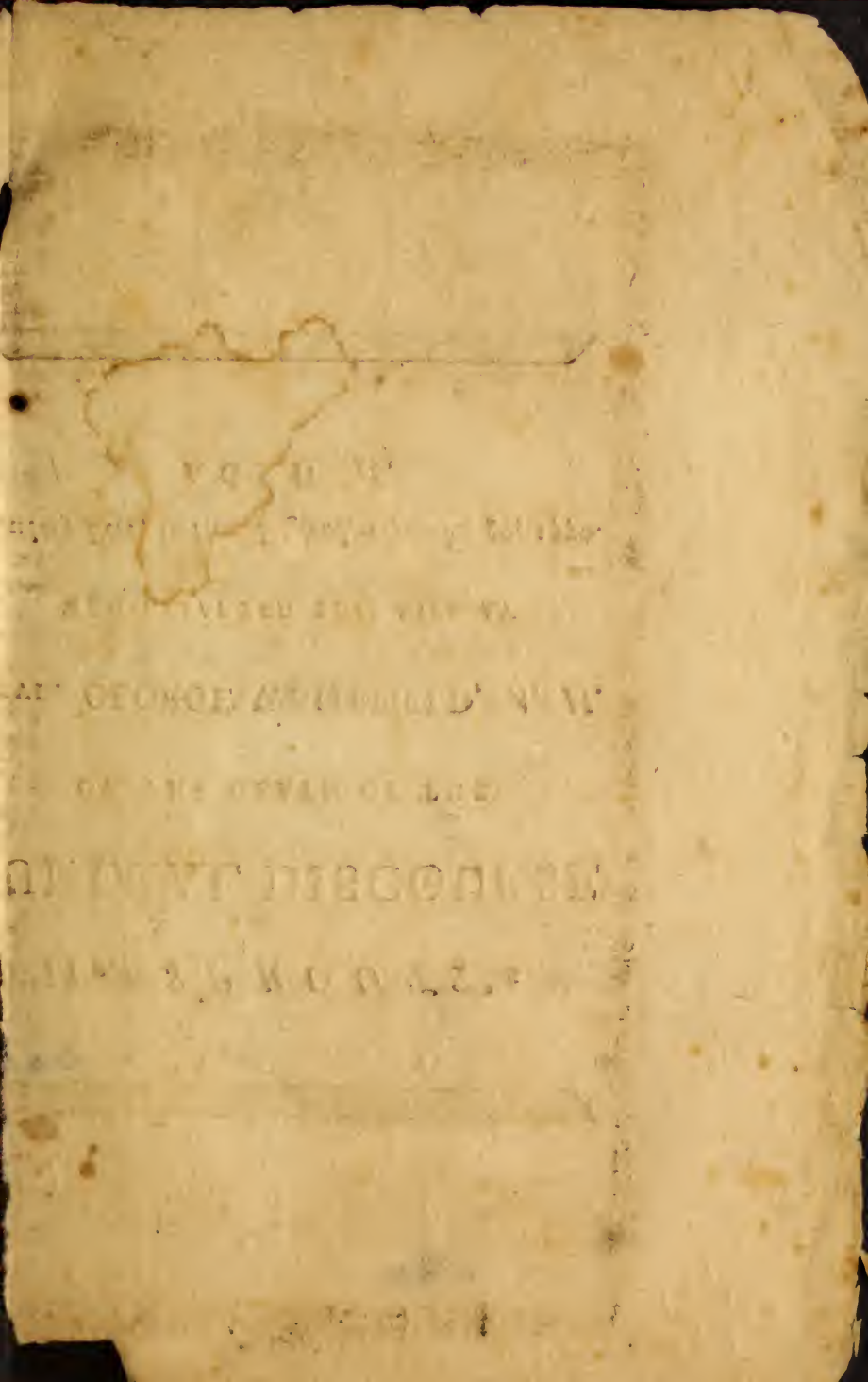
ON THE DEATH OF THE

REVD. GEORGE WHITEFIELD, *A. M.*

WHO DEPARTED THIS LIFE AT

Newbury-Port, in *New-England*, *September* 30, 1770.

AGED 56.



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A

DISCOURSE,

OCCASIONED

By the DEATH of the Reverend

GEORGE WHITEFIELD, A.M.

Late Chaplain to the Right Honourable the

COUNTESS of HUNTINGDON;

DELIVERED *October* 14, 1770,

In the Second Presbyterian Church, in the City of PHILADELPHIA,

BY

JAMES SPROUTT, A. M.

Pastor of said Church.

PHILADELPHIA:

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M.DCC.LXXI

ADVERTISEMENT.

ON the *Thurſday* preceding the delivery of this Sermon, the Seſſion and Committee of the Church ſignified to the author, their deſire that a diſcourſe on the occaſion might be prepared for the enſuing Sabbath; and the Church be put into mourning.---Alſo at their deſire and expence the bells of Chriſt's Church, in this city, were rung muffled. The Congregation, at their annual Meeting, *January* 1ſt, 1771, requeſted a copy of the Sermon for publication.

A

DISCOURSE, &c.

ACTS xi. 24.

For he was a good man, and full of the Holy Ghoſt, and of faith, and much people was added unto the Lord.

THE occaſion of the words now read to you was this: The Apoſtles and Brethren who were in *Judea* having heard that the *Gentiles* had alſo received the word of God; they who were of the circumciſion contended with *Peter*, when he came up to *Jeruſalem*, accuſing him for going in to men that were uncircumciſed, aſſociating and eating with them. *Peter* owns the fact, rehearſes the matter from the beginning in proper order unto them, and pleads, for his juſtification, a remarkable viſion he had from the Lord in the city of *Joppa*. A full explanation of this viſion, and an account of the plentiful effuſion of the Holy Ghoſt at *Ceſaria*, when *Peter* began to ſpeak to *Cornelius* and his company,

being laid before the Apoſtles and Brethren, they were entirely ſatisfied, and glorified God; ſaying, "Then hath God alſo to the *Gentiles* granted repentance unto life." Now this being effected, and a door opened unto the *Gentiles* to receive the goſpel, certain perſons who had been diſperſed by the perſecution that aroſe about *Stephen*, went every where preaching the word: Some of them travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the word to none, but unto the *Jews* only: Some of them were men of *Cyprus* and *Cyrene*; who, when they were come to *Antioch*, ſpake to the *Grecians* alſo, preaching the Lord Jeſus. And the hand of the Lord was with them: And a great number believed, and turned to the Lord. Tidings of theſe things came to the ears of the Church, which was at *Jeruſalem*; and they ſent forth *Barnabas*, an eminent miniſter of the word, and truly a ſon of conſolation (as his name ſignifies*) that he ſhould go as far as *Antioch:* Who, when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart, they would cleave unto the Lord.--An agreeable gradation here ſeems worthy of notice: He came---he ſaw----he rejoiced---and exhorted them all that, with purpoſe of heart, they would cleave unto the Lord. This narrative introduces the words of our text, which give us the character of this moſt excellent ſervant of the Lord Jeſus Chriſt, with an account of the glorious ſucceſs he had in his miniſterial teſtimony for him. *For he was a* GOOD *man, and* FULL *of the Holy Ghoſt and of faith: And much people was added unto the Lord.*

BY a *good man* ſome ſeem to underſtand, a man of a ſweet, kind and benevolent diſpoſition. But I am rather inclined to think that, by a *good man*, in

* Acts iv. 36.

in this paſſage of ſcripture, is to be underſtood an *holy man*; a man, who is conformed to God in heart and life, by the power of divine Grace. This explanation appears to be confirmed by what is added in the text: *He was a good man, and full of the Holy Ghoſt and of faith.* Theſe ſeem to be characters made uſe of, to point out wherein his holineſs and goodneſs conſiſted in an *eminent* manner.

AMONG all the characters given to the children of men, this of a good man, as now explained, is, by itſelf, the moſt excellent, and that which excites the greateſt confidence: *For ſcarcely for a righteous man will one die; yet peradventure for a good man ſome would even dare to die.*" § This was the character of BARNABAS, that ſon of conſolation. He was a *good man*,---eminently---uncommonly ſo. For he was *full* of the Holy Ghoſt, and of faith.---The Holy Ghoſt dwelt in him in a very remarkable manner, in its gracious, ſanctifying, comforting and quickening influences; ſo that with the greateſt propriety it might be ſaid, he was *full* of the Holy Ghoſt. I ſay nothing of the miraculous influences of the ſpirit; for I think theſe, by themſelves, are not certain or diſtinguiſhing characteriſtics of a good man in the ſenſe we underſtand the text.-----And *he was* FULL *of faith.* Not only had he faith that was genuine, juſtifying and ſaving; but he had it in a high degree,---in ſuch an eminent manner, that it might properly be ſaid of him, in this reſpect alſo, that he was *full* of faith. By theſe graces of the Holy Spirit, which dwelt in him richly, he became zealouſly engaged in the great work of the goſpel miniſtry, and was admirably qualified for it-----And it pleaſed God to crown his labours in the goſpel with glorious ſucceſs, giving him many early ſeals of his miniſtry.

For

§ Rom. v. 7.

For, in this tour to *Antioch*, *much people was added to the Lord.* Many ſouls were ſo effectually wrought upon by the power of divine grace, as to be convinced of the truth of the chriſtian doctrine, and diſpoſed from the heart chearfully to embrace it; by which they were happily delivered from the power of darkneſs, and tranſlated into the kingdom of God's dear ſon. Here you ſee an inſtrument raiſed up by God wonderfully qualified for, and remarkably ſucceeded in, the buſineſs of gathering a plentiful harveſt of immortal ſouls to the Lord Jeſus Chriſt. A character this, vaſtly more glorious than that of erecting kingdoms, founding empires, and by ſword and arms arriving to univerſal monarchy: For the ſacred oracles declare, *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.* †

In further diſcourſing on this ſubject, I propoſe more particularly to conſider,

The perſonal character of this ſervant of God and miniſter of the word:

Take notice of the ſucceſs with which God honoured him in his miniſtry: And,

Conclude with ſome reflections excited by the preſent mournful occaſion.

I am now in the firſt place, more particularly to conſider the perſonal character of this ſervant of God, and miniſter of the word.

He was a *good man:* that is, an holy man, as hath been obſerved. There may be men of very great powers of mind; wiſe ſtateſmen, deep politicians, great

† Daniel xii. 3.

great ſcholars; of vaſt acquirements, and ſhining accompliſhments. Yet theſe may not be good men. They may be deſtitute of all real holineſs; or any true conformity to God in heart and life. The heart is the ſeat of all real religion. Faith and repentance that are not ſeated in the heart are of no avail in God's account. It belongs to the character of a good man that his heart is right in the ſight of God. Without this rectitude of heart, which is only effected by the power of divine grace, he cannot be denominated a good man, in God's view, who ſees things as, in reality, they are. This is the doctrine inſiſted upon by our Lord and Saviour Jeſus Chriſt: *Either make the tree good, and its fruit good; or elſe make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.* * Naturally men are exceeding bad, and amazingly corrupt; their hearts are full of all manner of wickedneſs; yea, *they are deceitful above all things and deſperately wicked.* § This is the repreſentation, by God himſelf, of the exceeding wickedneſs of the heart, *That every imagination of the thoughts of his heart was only evil continually.* † And the Apoſtle expreſsly declares that *The carnal mind is enmity againſt God, not ſubject to his law, nor indeed can be.* ‡ In order therefore for men's becoming *good men*, their hearts muſt be changed by the effectual operations of the Holy Spirit of God: They muſt be regenerated. This is a doctrine not only repeatedly taught in the Holy Scriptures; but a doctrine that our Lord maintained in his diſcourſe with Rabbi *Nicodemus*, when he unfolded its nature, and urged its neceſſity in the ſtrongeſt terms. ¶ This was the character of BARNABAS: He was a *good man*; inwardly holy, and at heart upright.

IT

* Matt. xii 33.
§ Jer. xvii. 9.
† Gen. vi. 5.
‡ Rom. viii. 7.
¶ John iii. 3. 4. 5.

It belongs to the character of a good man that he not only is poſſeſſed with an holy principle, but that he is alſo engaged in an holy practice. This will as naturally flow from a truely ſanctified heart; as good fruit will grow upon a good tree, or the ſtreams of water gently glide from a living ſpring. Time and opportunity may not be allowed to every good man, whoſe heart is right with God, to perform a ſeries of obedience to the commands of his maker, as in the caſe of the thief upon the croſs. But this is the genuine and natural effect; and, time and opportunity being allowed, it will be the neceſſary conſequence of the heart's being ſet right with God by the power of divine grace. Hence it is that an holy practice, a ſteady courſe of obedience to all God's commands, is conſtantly made the finiſhing character of a good man in the ſacred pages. *This is the love of God, that we keep his commandments, and his commandments are not grievous.* * Hence, ſays our Lord, *Then are ye my diſciples indeed, if ye do whatever I command you.* § And, *Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples.* †

Hence it appears that an holy heart, and an holy life; or good principles, and a good practice, are eſſential to the character of a good man. This is one part of the perſonal character of that eminent ſervant of God in the words of our text. He was a GOOD MAN.

Another thing that belonged to his character, was, that he was FULL *of the Holy Ghoſt.* Every good man hath the Holy Ghoſt, in ſome good meaſure, dwelling in him. But as there are degrees of goodneſs, ſo there are degrees of the Holy Ghoſt, as to its ſacred in-dwelling. Every good man hath a meaſure

* 1. John v. 3. § John viii. 31. † John xv. 8.

ſure of it; but ſome good men have a much greater meaſure than others. Thus it was with BARNABAS: He was *full* of the Holy Ghoſt: The Holy Ghoſt had not only taken up its bleſſed reſidence in his heart; but dwelt there in a moſt plentiful manner by its ſacred influences.

HE was full of the Holy Ghoſt as a ſpring and principle of ſpiritual life and action. He had in a moſt plentiful manner drank of the water which Chriſt moſt liberally gives to dry and thirſty ſouls; and it became in him a well of living water ſpringing up to everlaſting life.* This indwelling of the Holy Spirit, as a principle and fountain of ſpiritual life and action, is admirably deſcribed by our Lord himſelf under the metaphor of water in this moſt affectionate language: *In the laſt day, that great day of the feaſt, Jeſus ſtood, and cried, ſaying, if any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water: But this ſpake he of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.*† The nature, origin and influence of the Holy Spirit, as a divine principle of ſpiritual life in the ſouls of the children of men, is elegantly deſcribed by the Apoſtle *James*, under the name of wiſdom: *That wiſdom that is from above, is, firſt pure, then peaceable, gentle and eaſy to be intreated; full of mercy and good fruits; without partiality, and without hypocriſy.*‡

HE was full of the Holy Ghoſt as a divine teacher, to teach, inſtruct and guide into all truth neceſſary for the advancement of the divine life, and obtaining eternal ſalvation. If we conſider *Barnabas* as an

 inſpired

* John iv. 11. † John vii. 37, 38, 39. ‡ James iii. 17.

inſpired perſon, and as one who had the power of working miracles; as many, beſides the Apoſtles, had in the early ages of chriſtianity; in theſe reſpects, the bleſſed Spirit was with him in an extraordinary manner; in a manner peculiar to the Apoſtolic age. But the Holy Spirit dwelt in him alſo as a divine teacher, to open and apply revealed truths to his mind; and to teach him the undoubted certainty of the great doctrine of ſinners ſalvation by the mediatorial undertaking of the Lord Jeſus Chriſt. Conſonant to the promiſe of our Saviour: *Theſe things have I ſpoken unto you, being yet preſent with you: But the comforter, which is the Holy Ghoſt whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid to you.** The divine Spirit, in its ordinary teachings, doth not bring new truths into the mind that are not contained in the ſcriptures; but opens and applies the truths therein revealed: *Then opened he their underſtanding, that they might underſtand the ſcriptures.* † In this way, douhtleſs, the Holy Ghoſt dwells in all true chriſtians, to inſtruct and teach them in a moſt comfortable and gracious manner.

Barnabas was full of the Holy Ghoſt: It dwelt in him, in an eminent manner, as a ſpirit of prayer and ſupplication. He was delivered from the ſpirit of bondage, and had received the ſpirit of adoption, whereby he cried *Abba*, Father: *For ye have not received the ſpirit of bondage again unto fear: But ye have received the ſpirit of adoption, by which we cry, Abba, Father.* ‡ The indwelling of the ſpirit, as a ſpirit of adoption, of grace and ſupplication, is a peculiar bleſſing that belongs to every real chriſtian. No ſooner had the bleſſed Spirit taken full poſſeſſion of the heart of *Paul*, than it was ſaid of him, *Behold*

* John xiv. 25, 26. † Luke xxiv. 25, ‡ Rom. viii. 15.

*hold he prayeth.** Likewiſe *The ſpirit alſo helpeth our infirmities: For we know not what to pray for as we ought; but the ſpirit itſelf maketh interceſſion for us, with groanings which cannot be uttered.*† By the ſpirit of grace and ſupplication that dwelt in this excellent ſervant of *Chriſt*, in a remarkable manner, he had acceſs to God in prayer, with boldneſs and confidence, through the blood of *Jeſus*;—he came boldly to the throne of grace; and was not only like a wreſtling *Jacob*, but like a prevailing *Iſrael*, by the Spirit that dwelt in him.

BARNABAS was alſo full of the Holy Ghoſt, in a very high degree, as a ſpirit of conſolation. We read of the *comfort of the Holy Ghoſt*:‡ This is that divine and heavenly comforter, which our compaſſionate Saviour promiſed to ſend to his diſciples, to be a conſtant aſſociate with them, upon his departure from them. For thus kindly he addreſſes them upon this important, and vaſtly intereſting ſubject. *It is expedient for you that I go away; for, if I go not away, the comforter will not come unto you: But if I depart, I will ſend him unto you.* § And *I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever; even the ſpirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you.*‖ Thus as a ſpirit of conſolation the Holy Ghoſt dwelt in *Barnabas* in a very plentiful meaſure.

He was alſo full of the Holy Ghoſt as a ſpirit of ſanctification. He was, indeed, choſen unto ſalvation through ſanctification of the Spirit, and belief of the truth.¶ By the Holy Spirit dwelling in him, in its ſanctifying influences, he was enabled to grow

* Acts ix. 11. † Rom. viii. 26. ‡ Acts ix. 31.
§ John xvi. 7. ‖ John xiv. 16, 17. ¶ 2 Theſſ. ii. 13.

in grace, and make advances in a divine life ;-- to die to ſin, and to live to God ;---through the ſpirit to mortify the luſts and corruptions of the fleſh ; and to put off the old man, with all its corrupt affections, day by day ; and put on the new man, which, after God, is created in righteouſneſs and true holineſs.

THE Holy Ghoſt alſo dwelled in *Barnabas*, to witneſs to his adoption ; and as an earneſt and foretaſte of the heavenly inheritance. Thus ſaith the divinely inſpired Apoſtle; *The Spirit itſelf alſo, beareth witneſs with our Spirit, that we are the children of God. And, if children, then heirs ; heirs of God, and joint heirs with Chriſt.* * To the ſame purpoſe, the ſame Apoſtle ſpeaks in his epiſtle to the *Epheſians* ; *In whom alſo, after ye believed, ye were ſealed with the holy ſpirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, to the praiſe of his glory.* †

THUS, you ſee, as he was a *good man* ; ſo he was *full* of the Holy Ghoſt : It dwelt in him in theſe various reſpects, in an high degree, and very plentiful meaſure.

IT alſo belonged to the perſonal character of this ſervant of God, and miniſter of Chriſt, that HE WAS FULL OF FAITH. He had that faith which was true and genuine ; that faith which is the ſubſtance of things hoped for, and the evidence of things not ſeen ; § yea, the precious faith of God's elect. And he had it in a plentiful meaſure ; in an high degree : He was ſtrong in the faith, giving glory to God. *By faith* he was enabled to receive the chriſtian doctrine as a moſt glorious reality, not as the word of man, but as in truth the word of God, which effectually

* Rom. viii. 16. 17. † Epheſ. i. 13. § Heb. xi. 1.

fectually worketh in them that believe:*----By faith he was enabled to receive the Lord Jeſus Chriſt in all his ſacred characters, and ſaving offices, as he is freely offered in the goſpel:-----*By faith*, he was enabled to commit his precious ſoul, with all its invaluable intereſts, and eternal concerns to his divine Saviour; and could doubtleſs ſay with the great Apoſtle, I know in whom I have believed, and am perſuaded that he is able to keep that, which I have committed unto him, againſt that day.§ ----*By faith*, he was enabled to fly for refuge, and lay hold on the only hope ſet before him in the goſpel;† putting his truſt and confidence, only, in the meritorious righteouſneſs of Chriſt for juſtification: And to count all things but loſs for the excellency of the knowledge of Chriſt his Lord, that he might win him and be found in him, not having his own righteouſneſs, which is of the law; but that, which is through the faith of Chriſt; the righteouſneſs, which is of God, by faith.‡ *Barnabas was full of faith.* And, as by faith, he received Chriſt the Lord; ſo, by faith in the Son of God, who loved him, and gave himſelf for him, he lived that painful, laborious, ſelf-denying life, which he lived in the fleſh.‖ His faith was not a dead faith; but a lively, active, vigorous principle. It worked by love; purified the heart; overcame the world; and was productive of chearful obedience to all the commands of his Lord and Maſter. It cauſed him to endure hardneſs as a good ſoldier of Chriſt; and not to count his life dear, that he might finiſh his courſe, and fulfil the miniſtry that he had received from him.

Thus, you ſee the perſonal character of this eminent ſervant of God, and miniſter of Chriſt: He was a *good*

* 1 Theſſ. ii. 9. § 2 Tim. i. 12. † Heb. vi. 8.
‡ Phil. iii. 8, 9. ‖ Gal. ii. 20.

a *good man, and* FULL *of the Holy Ghoſt and of faith.* I am now lead to conſider the ſucceſs with which it pleaſed God to honour him in his miniſtry.

And much people was adaed to the Lord.

THE great buſineſs of *Barnabas*, as a goſpel miniſter, was to eſpouſe ſouls to his Lord and Maſter; and to build them up in holineſs and comfort through faith unto ſalvation. In this arduous undertaking, and moſt glorious employment, God was pleaſed greatly to honour him;- -much people was added to the Lord by his miniſtry, unto whom he gave the warmeſt exhortations, that, with purpoſe of heart, they would cleave unto him. Satan's kingdom, by his miniſtry, received a wonderful ſhock: Great numbers of immortal ſouls were turned from darkneſs to light; delivered from the power of Satan; and tranſlated into the kingdom of God's dear Son. Multitudes were encouraged, comforted, mightily ſtrengthened, greatly edified, and built up in the moſt holy faith, by his miniſtry. God, by the good ſpirit, accompanied the goſpel which he diſpenſed with an overcoming energy; and made it the power of God, and the wiſdom of God, unto the ſalvation of great numbers of never-dying ſouls. The intereſting truths, which he delivered, concerning Chriſt and his great ſalvation, being cloathed with almighty authority, left abiding impreſſions upon the hearts and conſciences of his hearers. By his miniſtry ſecure ſinners were awakened; hard hearts were broken; ſtubborn wills bowed; and weary heavy laden ſinners brought to cloſe in with Chriſt, according to goſpel offers; and found reſt in him, according to goſpel promiſes. Theſe, indeed, are things that the hearts of Chriſt's true miniſters are much ſet upon; and they eſteem themſelves honored by God, in proportion as theſe great and precious

things

things are effected by their adminiſtrations. By this, they judge of their ſucceſs in the important work of the goſpel miniſtry. Some, there may be, who meaſure their ſucceſs according to the number of proſelites they gain to this, that, or the other party, or particular denomination of Chriſtians: But, ſure I am, that the ſucceſs of every true miniſter of Chriſt will be meaſured according to the number of ſouls that are *added to the Lord*---built up in faith and holineſs; in the fear, knowledge and love of God. In this way God greatly honored *Barnabas*, one of the firſt miniſters of Chriſt's kingdom, giving him many ſeals of his miniſtry, and many ſouls for the crown of his rejoicing in the day of the Lord.

FROM what has been ſaid on this ſubject, we may learn, that the moſt excellent of all characters that are given to the children of men, is that of a *good man*:---One who is conformed to God in heart and life. This being our true character, we are favorites of the glorious God, and made for time and eternity: Deſtitute of this whatever our characters otherwiſe may be, we are, indeed, in a moſt dangerous and wretched ſituation; and, ſo continuing, ſhall be miſerable for ever and ever.

FROM what has been ſaid we alſo may aſſure ourſelves, that there is ſuch a thing in reality, as the indwelling of the Holy Ghoſt in the hearts of God's people: and that in a greater or leſſer degree, it is peculiar to every real chriſtian: So that *If any man have not the Spirit of Chriſt he is none of his.* *

WE may alſo infer that faith is a moſt excellent grace; and that it hath a wonderful influence in the commencement, progreſs and completion of the evangelical

* Rom. viii. 9.

evangelical divine life in the renewed ſoul; ſo that the chriſtian, *the good man*, begins, proſecutes, and finiſhes his heavenly courſe by the faith of the Son of God.

FINALLY, from what we have heard concerning the perſonal virtues, miniſterial accompliſhments, and glorious ſucceſs of that eminent ſon of conſolation in the early ages of chriſtianity, I beg leave to direct your meditations to the perſon, character, and miniſtry of a late eminent and very ſucceſsful miniſter of Chriſt. Your thoughts, I doubt not, will anticipate me in mentioning the reverend and renowned GEORGE WHITEFIELD, who departed this life (according to our public accounts) on the 30th of *September* laſt, at *Newbury Port*, in the Province of *Maſſachuſetts Bay*, in *New-England*, by a ſudden and violent fit of the aſthma.

I AM very ſenſible, my brethren, of my incapacity of doing juſtice to the memory of this truly great, and excellent perſonage. It really needs a genius like his own; and that eloquence, which was peculiar to himſelf; fully to delineate his character, and deſcribe his virtues. I know not one character in the ſacred pages, in which there is a greater ſimilarity, than the words of the text. HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST, AND OF FAITH: AND MUCH PEOPLE WAS ADDED TO THE LORD.

As to his perſon, we have all of us had frequent opportunities of admiring his graceful countenance and manly deportment; which commanded reverence and reſpect; excited eſteem and affection in perſons of every rank and quality.-----His birth, parentage, and education, the world has long ago been favoured with accounts of, in his printed journals.---- He

early

early discovered a singular taste for science, joined with a sprightly and florid genius. His education was compleated at *Oxford*, one of the most illustrious universities in *Europe*.——It pleased God, who designed him for very great and eminent services in his church, early to change his heart by the power of Divine grace; and by a thorough and remarkable conversion, to turn him from darkness to light, and from the power of Satan unto God; that he might receive forgiveness of sins, and an inheritance among them that are sanctified by faith which is in *Christ Jesus*. Thus all the powers of his mind became strongly engaged to the study of divinity. The important doctrines of grace, and the admirable scheme of redemption by the Lord *Jesus Christ*;—the condemned, miserable state of sinners;—free justification by the imputed righteousness of *Christ* received by faith alone;—the powerful operations of the holy and blessed Spirit to regenerate and sanctify the human heart, were subjects of his most solemn and delightful contemplation. Under the lively impressions of those things, his pious heart was turned to the great work of the Gospel ministry. In this important business he engaged, and to this glorious work he devoted himself, as soon as the rules of that church, of which he was a member, would permit. *Being a good man, and full of the Holy Ghost and of faith*; fired with a flaming zeal for his Lord and master; filled with bowels of tender compassion to immortal souls; and favoured with more than *Ciceronian* eloquence;—he soon became the wonder of the world as a preacher. The attention of persons of all ranks, sects and denominations, was attracted by him: And the hand of the Lord was with him in such a powerful manner, that great numbers were presently joined to the Lord by his ministry. Tho' he always manifested a peculiar regard for the Church

of *England*, in which he had been educated; yet as he ſet out in the miniſtry upon principles truly catholic and noble, ſo he ſteadily and vigorouſly retained them to his expiring moments: Purſuant to theſe principles of catholiciſm, he was determined not to know any thing among the people, but *Jeſus Chriſt* and him crucified. Upon this plan he ſet out; and upon this plan he proſecuted the great work of preaching the goſpel to all ſorts of people that would give him an hearing: To Jews, infidels, freethinkers, as well as to all denominations of chriſtians without exception. And this grand buſineſs of publiſhing the goſpel of peace he purſued for a great number of years with the moſt indefatigable aſſiduity, prodigious eloquence, and flaming zeal, through *England*, *Scotland*, *Ireland*, and the widely extended dominions of *Britiſh America*. As a ſpeaker, he was furniſhed with ſuch admirable talents, with ſuch an eaſy method of addreſs, and was ſuch a perfect maſter of the art of perſuaſion, that he triumphed over the paſſions of the moſt crouded auditories, with all the charms of ſacred eloquence. — He was of undaunted courage and heroic reſolution, in the cauſe of his divine Maſter. Nor the frowns, nor the flatteries of the world; with all its inſults and outrages, its allurements or charms, could ever turn him aſide from endeavouring to win immortal ſouls to the Lord *Jeſus Chriſt*. Mr. WHITEFIELD was not only the admiration of the populace, and lower claſſes of mankind; but had the graces of ſome of the principal perſonages in the kingdom. That noble Lady the Counteſs of *Huntingdon* in electing him for her chaplain, gave an evidence of her diſtinguiſhing favor. An act this, expreſſive of the religion and piety of that noble Lady's heart! Mr. WHITEFIELD was not only an admirable, zealous, pathetic, divine preacher; but it pleaſed the adorable *Jehovah* to

crown

crown his labors with uncommon ſucceſs. I doubt not but thouſands now in the church triumphant, and ten thouſands in the church militant, will bleſs God to eternity for all the benefits they have received from Mr. WHITEFIELD's miniſtry. *Much people was added to the Lord* by his means: Comparisons, indeed, are odious; but probably more than by any one man ſince the Apoſtolic age.—As to his perſonal piety, we cannot without a bluſh, methinks, admit a heſitation concerning his real holineſs, and unfeigned devotedneſs to God. Oh! my brethren; he was truly a good man, eminently ſo; he was full of the Holy Ghoſt; and full of faith: Yea he was ſtrong in the faith, giving glory to God. In adverſity or proſperity; in ſickneſs or health; he ſtaggered not at the promiſes.——In charity he abounded. Let charity be defined to be love to God, and love to our neighbor; or let it be conſidered as to ſome of its important exerciſes; ſuch as tenderneſs of ſentiment to thoſe who differ from us in ſome points not eſſential, or beſtowing alms and relieving the miſerable;---in all thoſe acts of charity, he was ſecond to none in the compaſs of my acquaintance:----Let his holy life and exemplary converſation; his fruitful obedience and unwearied labours teſtify his love to God:----Let his willingneſs to ſpend and be ſpent for the ſalvation of ſouls witneſs his love to man. Let the Orphan-Houſe in *Georgia* be as a monumental pillar of his ardent love to his fellow creatures in miſery, and his hearty practical deſire to relieve their diſtreſſes. Yea, let the multitudes on this continent, ſome of whom are now in eaſy and comfortable, others in proſperous and flouriſhing circumſtances, moſtly by his means, riſe up, and call him bleſſed.-----His meekneſs and humility appeared in his being deaf to all the applauſes that were ſo liberally beſtowed upon him on both ſides the At-

lantic; and alſo in that, when he was moſt ſhamefully vilified and injuriouſly reproached, he ſeldom, if ever reviled again; but committed himſelf to him that judgeth righteouſly. He was in a great meaſure dead to the allurements and vanities of this world; looking down with an holy contempt, and comparative diſdain upon all thoſe fading trifles, thoſe gilded nothings, which the men of the world are apt to call great, rare, and excellent. For ſuch were the impreſſions of the eternal Majeſty upon his mind, that he habitually lived, as ſeeing him that is inviſible: He lived with a wiſe reference to futurity, and maintained a cloſe walk with God.----He was truly a man of prayer. Prayer was his ſoul's delight: In this precious exerciſe he was enabled to draw near to God upon the moſt preſſing emergencies, and had acceſs with boldneſs and confidence by the blood of *Jeſus*. He was indeed a mighty wreſtler with *Jehovah*. Many of you, my hearers, can teſtify with what holy fervor and devout affection he has plied the throne of grace for periſhing immortals; that they might be turned to God, and made heirs of ſalvation. Though he powerfully preached, and earneſtly denounced the terrors of the divine law againſt impenitent ſinners; yet his heart's deſire, and moſt fervent prayer to God was that they might be eternally ſaved.---Praiſe was an employment in which his ſoul was exceedingly delighted: In this exerciſe he often appeared to anticipate the ſacred pleaſures of the upper world.------Friendſhip ſat gracefully upon his countenance; he was truly acquainted with all its delicacies. He had his peculiar intimates, and thoſe moſtly of a religious turn of mind: But he was a friend to mankind in general; and eſpecially the poor man's friend. I am very far from ſuppoſing that even this beſt of men was free from all imperfections; though I may uſe the

words

words of an ingenious divine in a similar case, and say, with him, "I shall think myself at once supported by truth, and acquitted as doing justice to the memory of this truly great and good man, while I say that few of the human race had more excellencies, attended with less defects than he." But it has pleased the righteous Governor of the world, and wise disposer of all things, to dismiss this his dear and faithful servant from his painful labours in his church militant below; and to join him to the general assembly of the church of the first-born which is triumphing in Heaven above. He is gone to receive the reward of his labors, and the plaudit of his unerring judge: WELL DONE THOU GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS; I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD.

My brethren, may we not suppose that Heaven's high arches resounded, with loud hallelujahs, and anthems of praise to God and the Lamb, upon WHITEFIELD's arrival in those pure regions of eternal felicity! His work was done; and we have good reason to believe it was well done. He lived long enough to perform an excellent part on this stage of action; to exemplify a life of virtue and piety; to sound the gospel trumpet through almost the whole of the *British* empire; and to gather in a plentiful harvest of precious souls to the Redeemer, that shall be as so many sparkling diamonds in that untarnished crown of glory, which adorns his victorious brow. He lived God's time, which is the best time. And God continued him in this world, long enough, to convince the most malignant of his enemies, if a series of uniform conduct can afford conviction, that he was truly an upright and honest man. But notwithstanding

ſtanding all this, to me, and doubtleſs alſo to you, my hearers, his early, his conſtant friends, the tolling bells, and this ſable * cloth, have ſounded in melancholy accents of woe, *Whitefield* is dead. Though according to his own deſire, he died a ſudden death; on the morning of the Lord's Day; after a week, as well as life ſpent in painfully preaching the everlaſting goſpel, and his death was unſpeakably glorious to himſelf; yet is it an inexpreſſible loſs to the Church of Chriſt; which is bereaved of one of its greateſt champions. It is indeed a public loſs that we are to lament in his departure: A great man,---a good man,---full of the Holy Ghoſt,---and of faith,---who had added much people to the Lord;---who loved Chriſt's Church as his own ſoul;---is gone! Forgive the falling tear, for ever gone, from our world, till the morning of the reſurrection! Mourn, O ye children of *Zion!* Lament over him, O ye daughters of *Jeruſalem!* with holy lamentations, over him, who has often comforted your hearts with the ſame comfort, wherewith his own ſoul had been comforted. Mourn, O ye ſons of wickedneſs! over him departed, who ſhed floods of tears becauſe of your obduracy, while he was living. Let *England*, *Scotland*, and *Ireland* mourn! Let all the *American* colonies join the lamentation: Let this city be clad in mourning, and this congregation, which, under God, owes its origin to this beloved Servant of Chriſt;--- let it be clad in ſable, and take its place in the firſt claſs of unfeigning mourners! Who that has any regard for the proſperity of poor *Zion*, can refrain from tears, when we repeat the doleful ſound, *Whitefield* is dead? We may, we ought to mourn, my brethren: But we may not, we muſt not murmur. We may weep; but not complain, leſt we impeach the Divine conduct, and charge the Almighty fooliſhly.

LET

* See the Advertiſement, prefixed to this Diſcourſe.

Let us bleſs God for having given this precious gift to his Church, of ſuch extenſive uſefulneſs, and ſo long continued, a burning and ſhining light. Let us be deeply humbled under God's hand for his removal. Above all, let us improve to the valuable purpoſes of religion, the pious exhortations he hath ſo frequently preſſed upon us; and carefully imitate the holy example, which he hath exhibited; ſo that our laſt end may be like his, which, we truſt, is peace. *May God of his abundant grace, grant this to us all, through Jeſus Chriſt our Lord.* Amen.

The ſervice was introduced with the firſt following Hymn from Dr. Watts; *and the ſecond, from Mr.* Whitefield's *collection, concluded the ſervice, being ſung by a numb.r of young perſons belonging to the congregation.*

A Funeral Thought.

Hark! from the tombs a doleful ſound,
My ears attend the cry,
"Ye living men, come view the ground,
"Where you muſt ſhortly lie.

"Princes, this clay muſt be your bed,
"In ſpite of all your tow'rs;
"The tall, the wiſe, the rev'rend head
"Muſt lie as low as ours."

Great God! is this our certain doom?
And are we ſtill ſecure!
Still walking downward to our tomb,
And yet prepare no more?

Grant

Grant us the pow'rs of quick'ning grace,
To fit our ſouls to fly;
Then, when we drop this dying fleſh,
We'll riſe above the ſky.

AH! lovely appearance of death,
No ſight upon earth is ſo fair:
Not all the gay pageants that breathe,
Can with a dead body compare.
With ſolemn delight I ſurvey
The corps when the ſpirit is fled,
In love with the beautiful clay,
And longing to lie in his ſtead.

How bleſt is our brother, bereft
Of all that could burthen his mind!
How eaſy the ſoul, that hath left
This weariſome body behind!
Of evil incapable thou,
Whoſe relicks with envy I ſee;
No longer is miſery now,
No longer a ſinner like me.

This earth is affected no more
With ſickneſs, or ſhaken with pain:
The war in the Members is o'er,
And never ſhall vex him again.
No anger henceforward, or ſhame,
Shall redden this innocent clay;
Extinct is the animal flame,
And paſſion is vaniſh'd away. This

This languiſhing head is at reſt,
  Its thinking and aching are o'er;
This quiet immoveable breaſt
  Is heav'd by affliction no more:
The heart is no longer the ſeat
  Of trouble and torturing pain;
It ceaſes to flutter and beat,
  It never ſhall flutter again.

The lids he ſo ſeldom could cloſe,
  By ſorrow forbidden to ſleep,
Seal'd up in eternal repoſe,
  Have ſtrangely forgotten to weep:
The fountains can yield no ſupplies,
  Thoſe hollows from water are free;
The Tears are all wip'd from theſe Eyes,
  And evil they never ſhall ſee.

To mourn and to ſuffer is mine,
  While bound in a priſon I breathe,
And ſtill for deliverance pine,
  And preſs to the iſſues of death:
What now with my tears I bedew,
  O might I this moment become,
My ſpirit created anew,
  My fleſh be conſigned to the tomb!

F I N I S.